

The Brooklyn Jewish Center Review

May, 1948

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NEWS OF THE MONTH

ISRAEL CHRONOLOGY

1822-1948

The following comprehensive chronology of the development of Zionism and creation of the Jewish State was published by the "New York Times" in its issue of May 16.

1882:

Jan.—Zionist colonization in Palestine begins with immigration from Russia.

1897:

Aug.—First Zionist Congress, sponsored by Theodor Herzl, founds World Zionist Organization. Jewish population of Palestine is about 50,000 out of total of 650,000.

1917:

Nov. 2—Balfour Declaration affirms British approval of Jewish National Home in Palestine, furnishing political basis for the Zionist movement.

1922:

June 3—Churchill White Paper reaffirms British recognition of Zionism, but vetoes an all-Jewish Palestine and limits future immigration to the "absorptive capacity of the country." Arabs reject the Churchill policy; Jews accept it.

July 24—League of Nations approves British mandate. Jewish population of Palestine is about 85,000 out of 750,000.

1929:

Aug. 23-29—Bloody rioting between Jews and Arabs follows a long period of increasing tension based in part upon conflict over Jerusalem's Holy Places.

1933:

Oct.—Riots and strikes accompany Arab protests against Jewish immigration and purchase of land.

1935:

Jan.—The Haifa, Palestine, branch of the oil pipeline from Iraq is opened.

1936:

April 15-25—Amid new violence, Arabs declare "national political strike" to enforce demands for immigration restriction. The Arab Higher Committee is informed.

1937:

July.—The Peel Commission (British) recommends partition of Palestine into

Jewish and Arab areas with Jerusalem under international control. Jews and Arabs reject the plan.

1939:

May 17—Britain issues White Paper restricting Jewish immigration to 75,000 in the next five years.

1940:

April—British allow resumption of immigration at rate of 1,000 per month after stoppage due to war. Jewish population of Palestine is about 450,000 out of a total of nearly 1,500,000.

1945:

March 22—League of Arab states is established at meeting in Cairo.

Aug.—President Truman calls on Britain to open Palestine to 100,000 Jewish refugees from Europe. Britain refuses.

Nov.—Jewish extremists stage disorders in retaliation for British detention of refugee immigrants in excess of quota.

1946:

April 30—Anglo-American Committee presents report recommending (1) admission of 100,000 refugees, (2) Palestine to be neither a Jewish nor an Arab state, (3) retention of the mandate. Attlee says the report cannot be implemented without American support.

July 25—The Anglo-American Cabinet Committee presents the "Morrison" plan for partition of Palestine into Jewish and Arab provinces under the mandate. Jews, Arabs and the United States reject it.

Sept. 10—A Palestine conference convenes in London with Jews not participating.

1947:

Jan. 27—The Palestine conference resumes after lengthy adjournment. Jews are not taking part but conferring informally with British.

Feb. 18—Bevin announces Britain will submit the Palestine problem to the United Nations; calls for a special session of the General Assembly.

May 15—The U. N. General Assembly, which had convened at Flushing Meadow

April 28, names a special committee on Palestine to draw up recommendations by Sept. 1.

July 18—Refugee ship Exodus 1947, with 4,500 aboard is captured by British after fight and is later sent to a French port, where the refugees refuse to land, and then to Hamburg, where they are removed.

July 29—Jewish extremists hang two British soldiers in reprisal for execution of Jewish terrorists in Acre prison. Tension increases.

Sept. 1—The U. N. Special Committee presents report, with the majority recommending (1) partition of Palestine into Jewish and Arab states to become independent by Sept. 1, 1949, (2) admission of 150,000 refugees.

Sept. 26—Britain announces decision to end the mandate and withdraw all British troops. Later the end of the mandate is set for May 15.

Nov. 29—U. N. General Assembly adopts partition plan of special committee which had been accepted by the Jews but rejected by the Arabs.

1948:

Feb. 24—The U. N. Security Council takes up the problem of how to enforce partition against Arab opposition.

March 19—Warren R. Austin, American delegate to the Security Council, announces a reversal of America's stand on partition, asking suspension of the plan and establishment of a temporary U. N. trusteeship for Palestine.

April—Arab states threaten invasion of Palestine as soon as the British withdraw.

April 7—U. N. attempts to get Arabs and Jews to declare a truce. Jewish forces continue recent victories over the Arabs.

May 13—Haganah takes over Jaffa after Arabs declare it open city.

May 15—The British mandate ends. The Zionist state of Israel is proclaimed. The United States recognizes the new state.

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YISROEL CHAI!

ISRAEL lives! Surrounded by vindictive enemies, drenched in the blood of an unholy onslaught, struggling against the cold indifference of half the world and battling the calculated and cynically sophistic policy of most of the rest of the world—nevertheless, Israel lives!

What is more, Israel lives now, not on the sufferance of others but by reason of its own might, purpose and strength. The high gallantry of the Jewish soldier in Palestine, sustained by the united devotion of the entire Yishuv is daily writing a story of heroism and military skill which is winning the acclaim of everyone whose values are not distorted by unreasoning partiality. Truly, David once again fights Goliath. The seven member nations of the Arab League are daily finding more cause to regret the precipitancy with which they sent their armies into Israel. The British, we suspect, must be finding it more necessary every moment to stiffen the backs of these henchmen. It may even be necessary for Mr. Bevin to increase the \$8,000,000. annual subsidy to Abdullah for the Transjordan Legion in order to induce these Arab nomads to continue their losing battle. Certainly, the Hagannah is forcing the British to divert daily from the hard-pressed British treasury more and more of the funds loaned by America to England for worthier purposes. That expedition, originally envisaged by British and Arab strategists as a picnic jaunt into a defenseless Israel for the collection of loot and plunder—that *demarche* fostered by British politicians as a means of ending by force that which not all the devious maneuvers of policy could

prevent—that projected throttling of the infant *Medinath*, Israel, at birthing—all of these are being pulverized into nothingness by the courage, strength and skill of an army which at a modern Armageddon is again battling for the Lord and for righteousness.

Seldom in history has there been a moment equal to this period of the redemption of Israel. Other nations have been born, and some, even, have been reborn, after short and temporary periods of destruction. There is, however, no real parallel to the re-emergence of the Jewish State. Physically, it is an amazing fact that this tiny people, decimated in the last generation alone to an extent beyond the power of the mind to comprehend, should be able, in the space of a day, to attain statehood, particularly in the mad world of today. Ideally, the creation of a Jewish State is a lesson in the ultimate permanence of justice. The roll of its oppressors is as old as recorded history. Ancient Egypt (and who knows, maybe even its modern successor), the Assyria, Babylon, Rome, Germany—their places in history are but the shadows of yesterday. But Israel lives! *Medinath* Israel is thus, in its creation, proof of the ancient challenge of the Jew to all the world: *K' M'Zion Tetse Torah.*" From Zion, shall go forth Torah."

We American Jews, who are not in Israel and thus are not part of the physical struggle of our people, are nevertheless favored by history in that we see in our day a fructification of the ancient prayer of our people for redemption. We

shall find as time goes on that the victory of the Yishuv and the complete development of Palestinian Jewish life will be a boon to us in every phase of our lives as Jews. Israel will again be a well-spring whose sweet waters will freshen and revive the cultural and spiritual life of Jews throughout the diaspora. The fact of a Jewish State will add immeasurably to the pride and dignity of Jews wherever they live. The ancient stigma of homelessness will be removed, and with it should end the taint of the gypsy that has been to some great degree a contributing cause of anti-Semitism everywhere.

What of the bugaboo of divided allegiance, that convenient device of the anti-Zionist? It is interesting to note that the first pronouncement of the Council for American Judaism at the time of the proclamation of the Jewish State on May 15th was an insistence upon its own American patriotism. This was an example of that consistency which Emerson so rightly attributed to little minds. No one has ever questioned the American patriotism of Zionists except the Council and its ilk and the lunatic fringe of MacWilliams, Winrod, Pelley, et als. Indeed, the functioning of Israel in the Near East is in a very real sense a triumph for the American spirit. Certainly, it will, in fact and in political implications, widen of the sphere of operations for the American spirit. The same qualities of living and thinking which constitute the American pattern are explicit in the life and government of Israel. Alone in the Near East (and, indeed, almost alone outside of the borders of the United States), Israel will be a

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

WITH GOODWILL OR WITHOUT

THIS is being written as the radio is flashing the news from Eretz Yisroel that the new Jewish State has been proclaimed and is now an actual fact. How fortunate we of this age are—to have witnessed the dawn of a day for which our fathers have hoped and prayed for 1900 years!

Until the last moment we were nervous, fearful, lest something might arise to prevent the realization of our dream and our hope. There were so many attempts to thwart the fighters in their task. What politics, what cruel diplomacy, what chicanery were practised by those who endeavored to put an end to the Jewish hope.

Alas, to our sorrow it must be said, that the part our own beloved America played in these crucial events—until a few moments after the establishment of Israel was proclaimed—did not add credit to our country nor to our country's leadership. Happily, however, America redeemed itself. I never lost faith in the true America. I knew, in the dark weeks

of March and April, when America seemed to have lost its way, that America had not yet spoken the last word on Palestine. The conscience of America may be stifled for a moment, but it cannot be stilled. And President Truman's instant recognition of the State of Israel truly represented the voice of the conscience of America. We Jews have an ancient Rabbinic tradition, that the *Baal Tesbuvah*, the repentant sinner, stands even higher than the saint who never sinned. It requires more moral courage to acknowledge one's wrong and to forsake it. We look upon the Administration as a *Baal Tesbuvah*, and hope that it will now prove its determination to undo the wrongs of the past and, with its power, help the infant State of Israel which it has recognized to grow and to develop into strength and maturity.

We are grateful to God that we have lived to see this day. We are grateful to our Heavenly Father for this miracle of the ages which He has wrought. We

are proud of the *Yishuv* and, above all, of the brave and heroic members of the *Haganah*, who have proven themselves true Maccabees of our day. They have won a new respect for the Jew from the peoples of the world. The nations behold a new Jew in that new State—no longer the cringing Jew, but the Jew with a straight back, who knows his rights and who is determined to stand by his rights.

We realize, of course, that we have not yet won our complete freedom. Like the Pharaoh of old, there will be those today who will try to bring the Jews back to the bondage of a modern Egypt. We will yet have to cross the waters of a Red Sea. But our brothers in the new Israel are undaunted; they are confident in the ultimate triumph of the justice of their cause. And I am confident that American Jewry will not forsake them in this historic hour. I know that the Jews of America will be ready to give whatever help will be in their power to preserve what has now been achieved by the sweat and the blood of our heroic brothers.

The leaders of Israel extended the hand of peace and fellowship to the Arabs in Palestine and in the neighboring countries. This was not just a gesture. We pray that this outstretched hand will be taken. We hope, too, that the other nations, and the United Nations, too, will soon give the new Jewish State their recognition and their blessing. The days of theorizing are past; the world is facing an actuality which must be reckoned with.

We plead and pray for peace and good will. But whether that will be granted us or not, the Jewish State has come to life, and, with God's help, will remain alive, endeavoring to serve to the world as a holy nation dedicated to the lofty purpose of making God's Law the guide of its national life. We pray that the prophecy may be fulfilled in our day: "For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem!"

YISROEL CHAI!

democratic republic, based on the complete equality of all peoples living within its borders. It is a young nation which, having had to fight for its independence against the encroachment of power politics, will all the more cherish and guard the ideals and practices of real democracy. In the short space of its preparatory life, the *Yishuv* has given ample proof of its high evaluation of education, free economic opportunity and progressive social attitudes. This it has managed to do against the backwash of Arab medievalism and feudalism and British obstructionism. Certainly, in the unhindered freedom of its own management, will Israel continue and accelerate the process. It is not too much to believe that a functioning partnership between the mighty United States and the infant

Israel in these departments of common activity can speedily arise and long flourish to the benefit of all the world.

There will, of course, be those, who for shorter or longer periods will mouth the accusation of dual citizenship against the Jews of America. Let us not be disturbed by this canard. The record of absolute patriotism of the American Jew is as old as this republic. It has been proved on the field of battle and in every peaceful aspect of American life. That the Jew in America has sufficient spiritual resources to be true not only to this country but to the land of his ancestors in the past—which is now the land of hope for so many people, Jew and non-Jew alike—is certainly not a reproach to the American Jew.

—WILLIAM I. SIEGEL.

Israel H. Perutthal

WE LIVE in apocalyptic times. So strange and swift and overwhelming is the march of history, so ineffable its tragedies, so tense and electric its triumphs, that all speech has become difficult and all prognostication vain. Does it not seem just the other day that there was revealed to us the full and awe-inspiring horror of the destruction of one-third of our people in Eastern and Central Europe? Did there not appear just yesterday that immortal volume of fragments from the dead and the survivors, edited by Charney Niger, and called *Kiddush Ha-Shem*? And time is swift and the memory of the individual not very tenacious and there is a danger that men may forget to grasp as a single movement of history *both* the dread destruction and the proclamation and recognition of the *Medinat Yisrael*—the state, our state, called Israel.

Yet nothing can be surer than that the historic process is continuous and is one. The Jewish State arose out of the ashes of our slain; it arose from the unanswerable necessity that this must not happen again. We know that the *Yishuv* might again and again have bought prosperity and apparent security had it been willing to confine itself to approximately its present numbers. Yet no member of the *Yishuv*, older or younger, galuth-born or sabra (native-born) dreamed even for a moment of accepting that bargain and that easiest way. No one. No single soul. The homeland was to be a homeland for all Jews. For that our brethren fought; for that they proclaimed the state of Israel; for that they are embattled on three fronts today; for that they are defying the powers and principalities of evil. For that so many beautiful young lives are being offered up with eagerness and grace. For that and that alone.

Their face and will continue to face—for not too long, we pray—a hundred difficulties and dangers. But they do indeed *face* them. Their road is straight. Doubt or confusion are spared them. Amid all dangers that is their supreme good fortune. Never in all history, to vary a phrase of Winston Churchill, have so few fought so magnificently and single-mindedly for the redemption of so many—for the remnants in Europe, for those in the Muslim lands, morally, too

An Eminent American Jew and Zionist Points to the Road We Should Follow

THE FUTURE OF AMERICAN JEWRY NOW

By LUDWIG LEWISOHN

for us and for our children. Their faces are set toward the light.

Our situation, the situation, above all, of Jews in America, is or should be equally clear; the road ahead of us should be equally straight. Yet there is a deep difference and cleavage—the difference and cleavage between *being* victim and victor and only witnessing from afar both the sacrifice and the victory. While our people were dying and being born again, we were able to continue our more or less normal lives with a more or less normal preoccupation with secondary and second-rate things. We had to rely wholly on the promptings of the heart and the exercise of the imagination. And it may be said that, considering this vital disadvantage, American Jewry or at least, large sections of American Jewry, came off very well indeed.

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Now the great and immediate problem for American Jewry today is *not* to let sloth invade the heart and not to let the imagination cease to be exercised. On the material side the danger is probably small. It will be clear to men in a highly industrialized and business civilization that a community of 750,000 cannot *pay* for a total war and at the same time house and feed and heal the remnants who are even now streaming into the land. It will be clear to these American Jews that any cessation of intensely sacrificial giving would today and tomorrow—literally today and tomorrow—expose the State of Israel and its people to unpredictable disaster and us and our children to perpetual moral slavery and perpetual shame. It is not to be thought of that the Jews of America will not continue to realize with the utmost intensity that without money you can buy neither arms nor food nor shelter and that without us those beautiful armies in our land and those whom they protect and redeem would be delivered up naked and help-

less to a barbarous enemy. That aspect of our road ahead is clear.

Our difficulties arise from our internal situation. The political aims of the Jewish people, identical with that immemorial aspiration for the *cheruth*, the freedom of Israel, of which the liturgy speaks—these aims have been achieved. The various Zionist organizations will remove the Basel platform from their letter-heads. The Jewish Agency is in a necessary state of liquidation; the World Zionist Organization will have to be transformed into a non-political instrumentality. Well, it may be asked, what difficulties are involved? The answer is this: We live in a politically minded and in a materially minded civilization and atmosphere. It is precisely the political work and struggle after freedom and a state that captured the heart and the imagination of the best part of American Jewry. The giving of money to the State and those whom it must defend and harbor and whom it will continue to be understood. But what, meanwhile, will become of us—of our inner relationship to Israel, of our moral situation when the great incentive of the attainment of freedom and of a state will have been wholly achieved?

For Judaism and Zionism—the two are historically identical—will have to return to spiritual and moral sources. It will have lost the lift and ardor of political aims and political involvement. Galuth Jewry, American Jewry, profoundly as it will and must be devoted to the Republic of Israel, will become, *must* become, despite its partaking of both peoplehood and ethnic homogeneity, a spiritual, a moral, an intellectual community—held together no more by a political aim but by its millennial aspiration towards becoming a *mamlechet kobanim v'goy kadosh*,

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CHAIM TCHERNOWITZ AT 75

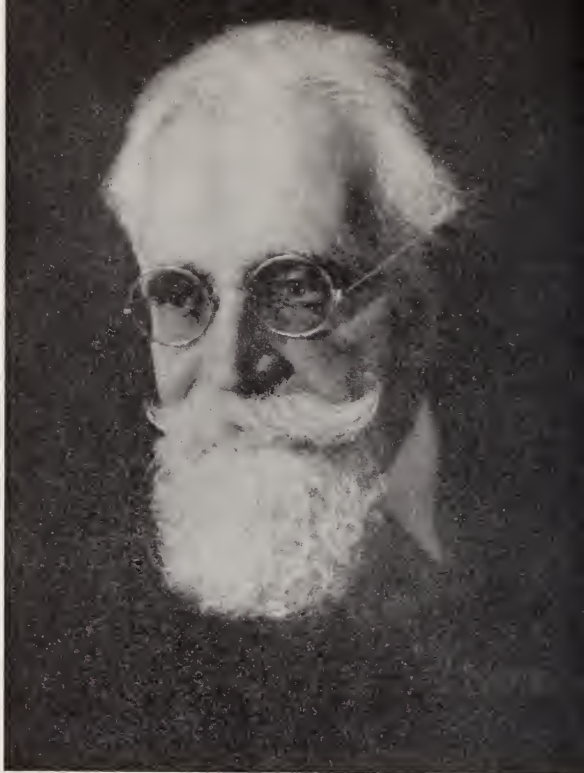
By JACOB S. MINKIN

JEWISH scholars writing in Hebrew must resign themselves in advance to the likelihood that all avenues of European and American renown will be closed to them. Few Hebrew productions of genuine Jewish scholarship are translated into other languages. It is now more than half a century since the last volume of Isaac Hirsch Weiss' stupendous "History of Jewish Tradition" appeared, and all we have in English of its great erudition and marvellous scholarship is a short essay by the late Professor Solomon Schechter. Other works of like importance to students of Jewish history and literature have not fared better. Non-Jewish scholars working in the same field rarely take notice of them — not even through a footnote.

When, therefore, Professor Chaim Tchernowitz, at an advanced age, with breathless industry and his eyes fixed on the unwavering goal, continues adding one learned book after another to his already impressive list, it is because of his love of learning and his devotion to Torah, which kept Judaism alive through the ages. He works with the zeal and self-consuming devotion that would do credit to one much younger than his years. In a period of less than fifteen years, he enriched Jewish literature with a steady flow of works which are as astounding for their scholarship as for their beauty and freshness of style and diction. And this quite apart from his many other activities, such as a busy teaching schedule at the Jewish Institute of Religion and a Hebrew monthly periodical, *Bitzaron*, of which he is not only editor but principal contributor as well.

Prof. Tchernowitz's position in the world of scholarship is unique. It would be unique at any time, but it is especially so today, when learning among Jews has become pedantic, and scholarship, instead of interpreting and serving life, is being pursued as a means of escaping it. It is to the eternal credit of

*The Eminent
Hebrew Scholar
and Editor
Chaim
Tchernowitz*



Dr. Tchernowitz that, in these disturbed and crucial days for Jews, he grasped the true significance of the Jewish scholar's task and mission. He has lived in more than two generations and in widely-separated lands and continents, has served in the priesthood of Jewish scholarship for a longer period than many another Jewish savant living, yet never has he been known to have lost contact with the living Jewish people. In this respect, he is perhaps the finest exemplification of the Russian rather than the German type of Jewish scholar. Unlike so many others of his learned colleagues, Prof. Tchernowitz lives the daily life of his people, fighting their battles, sponsoring their causes, and giving himself to their every interest with unsparing zeal and devotion.

Besides his books and learning, Prof. Tchernowitz is a spiritual personality of a rare kind. He is not the frozen or crusty type of scholar, not the man from whom books and learning have drained every other human interest. On the contrary, he is kind and amiable, genial and warm-hearted, a man of feeling and senti-

ment, whose conversation on all subjects is both stimulating and animated, particularly on matters affecting Jews. In his life there is no blank page between the book and the people, between the Jews' past and their present and future. Dr. Tchernowitz has made many valuable contributions to Jewish science, but it is his devotion to the Jews as a living people that is the most characteristic feature of all his thinking and doing.

The conception of the Jews as a living people cannot be sufficiently emphasized. If Prof. Tchernowitz did not create this conception, he is certainly one of its greatest exponents, especially in the field of what became known as "Jewish Science," or, to give it its proper designation, *Wissenschaft des Judentums*. Jewish *Wissenschaft* was born in a Prussian atmosphere and it bore the Prussian label. Its origin did not stem from the conviction of a Jewish national ideal, a spiritual thread that would unite the past and present, but it came as a means of

severing that thread, of disavowing what real or mystic relation existed between the Jews as a dead and as a living entity. Even Zachariah Frankel, who stood closer to the Jewish spirit than many of his *Wissenschaft* fellow-workers, did not hesitate to call upon the Jews of Germany to surrender what national hopes and aspirations they may have entertained as a thanks-offering for the removal of their civil disabilities. Professor Moritz Steinschneider, whom his American enthusiasts crowned as the "Urim and Thummim" of Jewish scholars, had not concerned himself with the Jews as a living people. He hated Jewish nationalism, condemned Dr. Pinsker's *Autoemancipation*, and stigmatized Zionism as a kind of "folk-psychosis which could be cured only gradually by systematic education."

There is a breath of Jewish life in everything Dr. Tchernowitz writes, a quickening national spirit not only in his lighter essays and articles but also in his more serious scientific work. His books are not the cold memorial tablets of the dead as are the works of so many another Jewish scholar. They are the product of a living, loving and creative Jewish mind. The thread is continuous and unbroken; his work reaches far back into the past, illuminating the present, and prophetically looking toward the future. It is a heritage which he received at his birth, but which was acutely sharpened and developed by his association with the thinkers and poets famous as the Sages of Odessa, who made up the Jewish intellectual world more than half a century ago. The great historian Graetz had the same quality of genius and wrote in the same spirit. In his work too the Jewish national soul was never dead or frozen. He conceived of the Jews as a living people and wrote about them with exquisite beauty and eloquence, something for which his *Wissenschaft* colleagues had never forgiven him. Zunz, for instance, scorned Graetz and refused any other comment on his "History" than a frown and, as to Steinschneider, Graetz was his pet aversion.

Dr. Tchernowitz is unique in still another way. He writes in the Hebrew language, and in a style so clear and lucid that it is impossible not to understand him. It is the tragedy of our modern Jewish scholars that they separated Jew-

ish literature from the language in which it was written. Hoping in vain to catch the attention of a non-Jewish savant, they write in almost all the alphabets and vocabularies of the world except in the one language in which Jewish scholarship eternally has its being. In his earlier, less rationalistic days, when the romance of the Jewish national spirit had not yet become completely dried up within him, Professor Steinschneider pleaded with his colleagues not to occidentalize everything Jewish by writing in foreign languages on Jewish subjects. "The holy tongue," he said, "must remain the international language of Jewish scholarship." But it was not very long before he forgot his youthful enthusiasm for Hebrew and adopted the German language for the



Prof. Tchernowitz and a Group of Associates at the Odessa Yeshiva

great learned literature he had single-handed created.

Dr. Tchernowitz may also be said to be unique for his perennial spring of living, creative power which, despite his years and active life, shows no signs of exhaustion. He is a man of tireless energy and prodigious industry. As if born to the task, there is no place for leisure in his life. Day by day and deep into the night, the pen never rests idle in his hand. Visiting friends find him either working on a new manuscript or correcting proof which must be rushed off to the printer. The condition is chronic. It is the same in summer as in winter, whether at home or on his vacation. He never works on one subject at a time. There are always interruptions. For Dr. Tchernowitz is not a hermit living and working in a cell. His study is not padlocked against the noise and tremor of his time. A thou-

sand eyes are always peering over his shoulders. They may be those of his people in the concentration camps of Europe or of those in their frenzied fight for life in Palestine. They cannot wait. Their struggle, their suffering, their future—our future—may be in jeopardy. The book, the manuscript, the proof-sheets can wait. A ringing call to action is rushed off to the press.

He has a huge appetite for work. Every morning witnesses in his study a new battle. It may be an intricate talmudic problem, a question of rabbinic law that is to be solved and decided, or a subject of current popular interest. And all this besides the pressure of many other obligations. For, as already remarked, Dr. Tchernowitz is not exclusively a man of the book. He is supremely a man of the people. In addition to his literary and scholarly work, there are meetings, conferences, and consultations to attend. The pulse of current Jewish life and problems is very much alive and active in his veins. He is perhaps the nearest approach to the Jewish ideal of the scholar-patriot, whose love, whose life and interests are divided between his books and his people, between his study and the fighting arena. It is no unfamiliar experience to behold this long-passed septagenarian scholar stroll in on a conference of Jews of whatever party shading and humbly take his place as one of the people.

Dr. Chaim Tchernowitz came to Jewish scholarship fully and richly equipped. He was a disciple of great masters, a student and associate of famous men. Rabbi Yitzhak Elhanan of Kovno was one of them. Later, his mastery of rabbinic literature was broadened and deepened by the scientific researches of the modern school. He might have become a crusty and musty scholar of the traditional type were it not his good fortune to fall under the influence of that unique gathering of men whom Tchernowitz himself had immortalized as *Hakme Odessa*, the Sages of Odessa. They stirred in him feelings, sentiments, and interests which were never crowded out in the course of years. They also aroused in him that love for Zion and the Jewish people which remained the crowning inspiration of his life.

Dr. Tchernowitz is a prolific writer. Besides his major works, he has to his credit a harvest of no less than 250 contributions that appeared in a great variety of learned and popular publications in Europe, Palestine, and this country. His occasional writings seem to be dashed off with great ease and little effort. At any rate, their style and diction fail to betray the sweat and toil of composition. On the other hand, his more permanent contributions, such as, for instance, his *Toldot ba-Halaka*, History of the Oral Law, are masterpieces of scientific scholarship and accuracy, and were written with great care and deliberation. Not only the text, but almost every footnote is packed with a mass of scholarship which testifies to the author's learning and intimate grasp of his subject.

It is characteristic of Prof. Tchernowitz's prodigious industry that, at an age when most men try to lighten their burdens, he should venture upon a task both daring and stupendous, requiring tremendous labor and scholarship of the most precise sort. But he not only dared and ventured but actually completed the task which, for its clarity and learning, for its novelty and freshness of style and diction, is unequaled in Jewish literature. We have, of course, reference to his recently published three-volume work, *Toldot ba-Poskim*, "History of the Jewish Legal Codes and Codifiers."

It is a stupendous work which, in less expert hands than his, might not have rewarded the toil and labor of a lifetime. No brief summary of so comprehensive a work can be here undertaken. For that a more detailed study is required. Suffice it to say that it covers a period of rabbinic legislation of about fifteen hundred years, from the completion of the Babylonian Talmud until almost the present day. The author takes his readers on a long but, on the whole, fascinating journey through almost all the places of the then Jewish habitation. We find ourselves one time in the congenial atmosphere of Babylonia with its great men and schools of learning; another time in the sun-splashed spacious North Africa, immortalized for Jews by its distinguished men of learning; at another time we are in the fading glory that was Spain, or landing for a long while at Safed, in Upper Galilee, that ancient marvellous city of scholars, mys-

tics and holy men, where the overshadowing *Shulban Aruk* was conceived and born; there are occasional stop-overs in Russia and Poland, likewise famous in other times and under different conditions for their great and saintly men. We meet everywhere with great men, giant intellects, knights of the Torah, such as Rav Hai Gaon, Rav Saadyah Gaon, Alfasi, Maimonides, Nahmanides, R. Asher, Joseph Cairo—one and all passionately devoted to Judaism, loving their people, giving their all and spending their all that both might live and not disappear. It is

a great work, great in its conception and execution, and great also for clear, orderly, and masterly presentation which make the reading of it both a profitable and pleasurable experience.

At seventy-five, Prof. Tchernowitz's flame of life still mounts high. He glows with work and vitality. The Jews have need of him. They have need of his courage, his vision, his devotion, and his unextinguishable faith in their future. He has been a torch unto them. May he live for many more years to behold his dream of a restored Israel come true.

SHEVUOTH CUSTOM

By LEO SHPALL

SHEVUOTH has developed a number of customs and ceremonies which symbolize the agricultural and religious significance of the holiday. Originally it was the feast of harvest, when baskets of fruits were carried to Jerusalem in procession from the remotest corners of the land. The memory of the agricultural origin of the holiday has been kept alive. The practice of decorating the synagogue with plants and flowers is first mentioned in Safed in the 14th century. We know that in the seventeenth century it was the custom for the sexton of the synagogue to distribute plants to every worshipper during the morning service. In Eastern Europe bundles of fresh grass were scattered over the floor, and many homes were decorated with flowers.

The agricultural character of Shevuoth was in time replaced by one of an historical significance, symbolizing it as the day of the giving of the Torah. As time went on certain liturgical hymns were included in the service, which dealt mainly with the wonders of Revelation. Through the influence of the Kabbalah, the custom arose of remaining awake through the first night of the festival and reading a book, entitled "Tikkun Le Shevuoth." This work contains selections from the Pentateuch, prophets, the Hagiographa and other sources. According to the interpretations given by popular lore, the custom of staying awake is explained as follows: God revealed himself on Mount Sinai at noon. But it happened that the Israelites were still asleep, and Moses had to go to their tents and wake them up.

The Jews therefore, stay awake on Shevuoth eve to show that there is no need to wake them to study the Torah.

In the Middle ages parents adopted a custom of introducing the boy to school on Shevuoth. The ceremony of initiation was performed partly in the school and partly in the synagogue. Early in the morning the child was brought to the synagogue and placed in the pulpit before the scroll, from which the Ten Commandments were read. The early leaders of Reform Judaism selected Shevuoth as the day of confirmation, because it is the holiday of the confirmation of the Jewish people in their faith by Moses. It is also the day on which the Book of Ruth is read in the synagogues, telling of Ruth's acceptance into the fold of Israel. The conservative synagogue introduced the consecration ceremony for girls.

The prevalent custom of eating dairy dishes on Shevuoth is of ancient origin. It is associated with the expression found in the Bible comparing the Torah to milk and honey. Another reason is given: the Jews returned to their tents from the foot of Mount Sinai very tired and hungry; they could not wait until the women prepared a meat meal so they rushed to eat whatever dairy products were available. Honey was also an important ingredient in the preparation of the Shevuoth dairy dishes because the Torah is often compared to honey. A cake was prepared of fine flour, oil, milk and honey and on its surface several biblical passages were inscribed. This cake was given to children.

SEVERAL weeks ago I visited the synagogue of the Society for Advancement of Judaism out of curiosity to see how the Reconstructionist service differs from our own Conservative services. After the reading of the torah I realized that the cantor was strangely familiar to me and soon I remembered who he was. He was our old Hebrew School singing teacher, Mr. Moshe Nathanson. His voice and his face had hardly changed during the twenty-year interval since last I saw him. After the services we chatted, and it seemed like a dream—those long forgotten Hebrew School years.

I can hardly believe that more than twenty years have slipped by since I was a student at the school—and I use the word figuratively, not literally. So much has happened since that warm humid night when we received our diplomas that probably few of us have had the time to pause and look back.

In looking back on those old Hebrew School days I will not linger in the prehistoric times when Mr. Louis J. Gribetz (the very same gentleman who now, amongst other endeavors, heads the Editorial Board of the *Review*) and Mr. Joshua Goldberg (now Commander Joshua Goldberg, the Ranking Jewish Chaplain of the U. S. Navy) conducted classes in rooms located on the ground floor, at a point somewhere opposite the present day handball courts. But let me recall those years which I remember best, 1926-29. Our faculty, headed by the genial Mr. Mordecai Halevi, included the saintly Mr. Benjamin Hirsh, Mr. Emanuel Edelstein, Mrs. J. Serbin Beder, a Miss Rappaport and our popular singing instructor, Mr. Nathanson.

Each teacher had his own method and his own devices to convert us into *talmida chachumim*, but some worked better than others. Naturally, as we grew from children of ten years to men and women of twelve and thirteen, the teaching methods also changed. One of the earliest memories I have of the school is the speed reading contest which Mr. Halevi conducted from time to time to see how fast his pupils could read aloud from a page of Hebrew which we had not ever read before. I cannot explain how I remember that one of the boys banged out an amazing one hundred and eighty-

four words per minute. His name—and it's strange that I can remember him so well—was Seymour Freed, a blondish red-faced youngster who always wore a happy smile. Seymour lived on Empire Blvd. as did the runner-up, Rosalind Kramer. According to the rules of the game, each error cost the contestant one word from his actual score. I recall that I was a plodding but thorough reader whose only claim to fame was that not one error was ever charged against me. At the time few of us understood the importance of being able to read Hebrew as fast as the Lucky Strike auctioneer can rattle off the buyer's bids, but three years ago I learned my lesson.

I was in Calcutta for the Passover seder and was the guest (along with several other American, Australian, Canadian and British soldiers—and even a South African Jew) of Rev. Abdul Morris, the city's only rabbi. He chanted from the Hagada at a pace so rapid that we could follow the text only by watching him turn the page. He was of Persian descent and his Oriental inflection and pronunciation made matters all the worse for his audience. Suddenly his daughter Queenie, who happened to be the most capable stenographer at our American air base, reminded her father that "Levee," as I was known, was the son of a rabbi and should be allowed to read a passage or two. Rev. Morris turned to me and graciously offered the choice paragraphs describing the Four Sons—the good and the bad sons, the simple son, and the poor fellow who didn't know enough to even ask a question. After several moments of slow and deliberate reading I looked up and caught his scornful and puzzled look. I'll never know, but it was my impression at the time that he was struggling with the decision as to whether I typified the third or the fourth son.

An Alumnus of Distinguished Parenthood Calls Forth Nostalgic Memories

AS I REMEMBER THE CENTER HEBREW SCHOOL

By LAZAR E. LEVINTHAL

Another classmate who stands out vividly was a tall likeable kid who was undoubtedly better liked by his classmates than his teachers. (But this statement could apply equally well to the rest of us.) Little did we then realize that he was to spend many months as a German prisoner of war, after being shot down on a bombing mission with our Eighth Air Force. His name—Irwin Witty. I shall never forget the time Irwin went into the wardrobe closet of our classroom to get something from his overcoat pocket just before class was to have begun. Someone playfully closed the door on poor Irwin a moment before Mr. Hirsh, our teacher, came in. Either because he was too embarrassed to call out, or because Irwin was quite content to remain in the dark closet he stayed there without uttering a sound. The class was convulsed at the thought of his predicament and Mr. Hirsh soon realized that something was up. A quick glance around the room gave him a clue. *Witty*, as Mr. Hirsh was wont to call him, was not in his seat. Following the direction of our gaze he headed straight for the closet and to everyone's amusement but Irwin's, pulled Irwin from the dark recess. It was several minutes before the class was ready to resume the study of irregular verbs.

Although Mr. Hirsh was a man whom we genuinely loved, we were undoubtedly too young to fully appreciate his remarkable mind and saintly character. I am happy to say that before his untimely passing, our class had outgrown the period of childhood, and as young men and young women we were able to show him our mature admiration, love and respect. Even the good students felt guilty when they met him later in their lives—guilty that they had not been bet-

ter students. I can remember no one during my entire childhood who could tell a story as well as he did, and on those Saturdays when we knew Mr. Hirsh was to preach the "sermon" everybody made a special effort to be there early.

The faculty, I might add, served not only as teachers during the week, but they were the guiding spirits behind the Junior Congregation. Each Saturday morning one of the three regular teachers would deliver the talk to the congregation. Mr. Edelstein and Mr. Hirsh retold the story of the bible and colorfully pointed out the moral to be derived. They wanted to make better children of us. Mr. Halevi, on the other hand, had a different outlook. He was first the Hebrew School teacher and as such he strove not to make us better children, but better pupils. Often he would start in the usual pattern, telling us the story of the weekly portion, but always he came back to the Hebrew School and those responsible for the acts of sabotage which occurred daily. These acts were not only gratifyingly varied but at times fiendishly clever. Most popular among the student pranks was the blackout. Some student who may not have had the aptitude to master his *chumish* or *gemmorah* was bright enough to discover that all the lights on the third floor were controlled from a central fuse box. From the date of that discovery, Hebrew teaching was never the same at the Center.

As I remember, the brightest student in our class, and perhaps in the entire school during this period was young Morty Ostow (now Dr. Ostow, specializing in psychiatric disorders, and the husband of a charming young girl whom I just recently met). Morty grasped Hebrew as readily as he did algebra, chemistry and chess, which accounted for the fact that he probably won more scholastic awards than any other Center graduate. We had quite a few bright students, Rosalind Kramer, Sidney Weiner, Albert Edelman and Dinah Hirsh, just to name a few. Albert, by the way, was formerly on the staff of Special Attorney General John Harlan Amen, who was appointed some years ago to conduct a special investigation of the Kings County District Attorney's Office. I might further add that Abbie (as he was then known) had one of the finest voices in

the class and was one of the best cantors in our junior congregation. We needed him badly as a replacement for another fine singer who was in the process of outgrowing the Junior congregation, Joe Greenblatt, now known as Joseph Greenleaf. Joe lives in Mt. Vernon, N. Y., and is a very active worker in the Zionist Organization and a member of the Executive Board. I would say that Joe was the finest cantor the Junior Congregation had during the years 1926-1932. I am not qualified to speak for the years following because it was at this time that I left to attend college.

Genetically, there must be something about a Hebrew teacher that brings forth the brightest qualities in children. I cannot otherwise explain the fact that the children of our teachers were all unusually fine students. Mr. Hirsh's daughter, Dinah, was in my class and was always at the top. (When last heard from Dinah was one of the writers on the staff of *Newsweek* and received special praise from the publisher for an article she wrote on the G. I. Bill of Rights. I remember this because I first read the praise, which appeared in an issue published after her article appeared, and I scoured the Red Cross Clubs from Calcutta to Karachi to find the article. I did find it, and it was well worth the effort.) Mr. Halevi's son, whom we called Mussie, would occasionally pay the class a visit. He was much younger than we were but would good-naturedly help us with our lessons. Mr. Edelstein's son was also a bright student both in Hebrew and secular subjects, and also seemed to be made of the stuff of Quiz Kids.

When some of us reached manhood and were bar-mitzvahed, it was assumed by us that our Hebrew education was complete, and perhaps fatalistically concluded that whatever could not be learned in the first thirteen years wasn't worth learning. Because of this, many a parent gave up the fight and let their sons leave the school. The result was a dislocation of the student body, and sometimes it was necessary, for the convenience of the faculty, to consolidate several classes, or parts thereof. The result was not always to the student's liking, as in the case of one Lester Prenskey, who to this day looks back with bitterness to the day he was

told that because of his good work he would be placed in a Rapid Advance section. When class met for the first day of the new term, Lester discovered that his "promotion" actually put him back two semesters. It was only recently that he poured out to me this story of injustice.

An account of the early days of the Hebrew School would not be complete unless it brought back the warm memories we all have of our Mr. Mueller. He was the uniformed policeman assigned by the Holmes Protective Service to the main lobby of the Center. He loved children, and although his duties often made it necessary to subject us to discipline and order, he did so in such a kindly way that I'm sure every former pupil experienced a moment of deep sadness when he learned of Mr. Mueller's death some time ago.

* * *

Those were rich years and they were happy years. Time has tip-toed by so softly that it is oftentimes difficult to realize we are no longer the children we were. It would be nice for us to meet again someday soon, and when we do I look forward to joining again in the singing of *Techeitzachnah*, our Hebrew School song, led by our former teacher, Cantor Nathanson.

STEPHEN WISE once engaged in a debate with a man who made a very long speech.

Dr. Wise's response was: "I agree with the gentleman in all but two points: his premises are false and his conclusions erroneous."

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It is related of the late Sol Levitan, who was quite a political figure in Wisconsin in the days of the elder La Follette, that once the candidate opposing Uncle Sol for the state treasuryship made what amounted to an anti-Semitic speech. In this address, he particularly stressed the "stinginess" of Jews.

When Sol got up, he said that he would have to agree with the opposing candidate in much that he said, then wound up.

"Elect me, a stingy man, as your State Treasurer, and I won't squander any of your money."

He was elected.

—By J.T.A.

OUR distinguished colleague and neighbor, Rabbi Jacob Levinson, who already has to his credit a number of notable Hebrew works, has recently published an interesting collection of *T'shuvot**—legal responsa—dealing with many problems of Jewish ritual.

Unlike so many such works, which deal mostly with problems not at all related to current life, Rabbi Levinson, as he indicates in his apt title, does deal with matters *in due season*, matters which are of great concern to Jews of our day who want to live in consonance with the laws of our faith. Thus, for example, he renders legal opinions on such questions as whether we may dispense with the individual recitation of the prayers and fulfil our duty by listening to the Cantor's rendition alone—particularly in the case of the *Musaf* prayer; whether it is permissible to call one to recite the blessings of the Torah, as we do in our Center Synagogue, by just saying *Ya-amod Ha-kohen*, or *Ya-amod Ha-Levi*, "Let the priest come forward," or "Let the Levite come forward," or whether one must be called by his and his father's name—as was and as is the custom in the old synagogues; whether or not it is obligatory to have a *Bimah*—a reading desk—in the center of the Synagogue, in addition to the pulpit stand near the Ark; questions about the removal of the dead from one grave to another, especially if the deceased was buried by mistake in a plot that belonged to another and the latter refuses to dispose of that plot; the problem of whether burial in a mausoleum is permissible; whether the practice, now in vogue in many synagogues, of distributing cards at a holiday service and having them bent in to designate sums donated in response to appeals, violates Jewish law, and many other such questions—in fact, there are thirty-one such responsa, all dealing with similar problems concerning the life of the pious and observant Jew.

Rabbi Levinson, as those of us who know him would expect, shows great erudition and comprehensive knowledge of the old authorities who dealt with Jewish law. He writes in a clear, beautiful Hebrew and in a lucid style, giving direct

A Guide to Those Who Wish to Live According to the Laws of Our Faith

THE PROBLEM OF JEWISH LAWS

By DR. ISRAEL H. LEVINTHAL

to his subject and avoiding all intricacies in discussion. Again, unlike many who write on such themes, he does not lose himself in unnecessary argumentation, and confines himself to a logical presentation of the legal opinion.

The question, however, that must perforce come to the mind of the reader of these responsa is—what is the essential word that must be spoken "In due season" when we deal with the problem of Jewish Law? Is it enough to follow the principle current in the old Common Law—*stare decisis*—"look at the previous decisions," or it is not essential to re-interpret these old decisions because of new conditions and thus make them living, vital decisions which can direct and influence the life of today? Rabbi Levinson himself, in his finely written introduction, quotes the well-known statement in the Talmud (Gittin 60 b) which would prohibit putting legal decisions into written form. There is great wisdom in that statement, and it clearly reveals the liberal outlook the ancient Rabbis had of the whole concept of Jewish law.

Those Sages did not want the Law to become fixed and frozen—and that is the danger when once it is put into printed form. They wanted it to grow, to develop, to constantly take into account new conditions, new demands from every land and every age. We may indeed emphasize the words which our author quotes from Rabbi Jacob Emden: "The Talmud is not yet completed, nor will it ever be completed. For all discussions of the men wise in Torah, in every age, become part of this inclusive Talmud. For the search of the explanations or interpretations of the commandments are handed over to the wise of every generation!"

Rabbi Levinson senses this need. He quotes the beautiful *Midrash*: "There is not a day that passes in which the Holy One Blessed Be He does not *Mechadesh*

Halachab—does not renew the Law in the Heavenly Court (genesis Rabbah 64.4)." What this Rabbi meant in the term "*Mechadesh Halachab*" was not just repetition of the law, but a renewal of the law, finding a *Chidush*, something new, in the old, which would make the old law new again, fit it to the new conditions of every new day in life.

That is the problem and the need that faces all law, and particularly so Jewish law.

This is not the place to go into a detailed analysis of these decisions. A brief reference to two or three will suffice for our purpose. Let us take the very first problem that our author poses. By the way, he is not correct in stating that Conservative congregations are either planning or discussing the elimination of individual recitation of the prayers in the synagogue service. I cannot imagine where he acquired this misinformation. As far as I know even the most radical reform congregation endeavors to encourage the individual worshiper to recite the prayers. What has been done in some Conservative congregations in America is to adopt a practice in vogue in some of the leading Orthodox congregations in Great Britain, the dispensing of the Cantor's repetition of the *Musaf* prayer, except the early benedictions with the *Kedushah* and the last few benedictions and to have the congregation pray, in silent recitation, that part of the service.

In Rabbi Levinson's discussion of this problem he quotes sufficient authorities—Maimonides included—for one with a liberal outlook to make a very convincing case for such a practice. But it requires a liberal outlook, and above all, a daring approach, to alter a practice in vogue, if there is some authority of note upon whose opinion or decision one can base his liberal viewpoint.

* *Davar B'ito* (A Word Spoken in Due Season).

Or take Dr. Levinson's discussion of how one is to be called to the Torah. His main argument for retaining the old practice is that it helps to prevent the Jew from forgetting his Jewish name. But in all the congregations where the new practice has been adopted, the Jewish name of the person called, and his father's name, are given in the *Mi She-berach*, which the Reader chants after the Jew recites his Torah blessings. Here again one with a liberal viewpoint of the law finds no difficulty to be a *Mechabesh Helachab*, and to find in the old sufficient warrant for the establishment of a practice which only changes a custom but does not affect a vital law.

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An even clearer case is the one which discusses the need to have the *Bimah* stationed in the center of the Synagogue so that if the Synagogue is a large one every worshipper is able to hear the reading of the Torah. The precedent for this custom was created by the magnificent Synagogue in ancient Alexandria. We are told that it was so large and the congregation so vast that the precursor had to raise a flag as a signal to the congregation to respond Amen. But in the discussion our author quotes a great authority who definitely states that where the Synagogue is small, and worshippers can hear the reading of the Law, the center *Bimah* may be dispensed with. Surely, enough legal warrant may be adduced to prove that where, under modern architectural design and acoustic planning, the reading can be heard it would not be a breach of law to have the reading desk placed near the pulpit.

I do not wish to imply that it is an easy matter thus to solve all problems in ritual or ceremonial practice that face us. I speak only of those cases which offer some legal warrant by past authorities to make the *Chiddush*. No one who recognizes the important role that Jewish law plays in Jewish life would dare to say that the ancient authorities should be disregarded. They must still be our guides. We must lean upon the teachers of the past generations. No people can separate itself from its own past. But we must know how to utilize these ancient authorities so that by reinterpret-

tation their wisdom may guide us again in our day.

That great American jurist, whose liberal approach to American Constitutional Law made him one of the most beloved figures in our Supreme Court for more than a generation — Oliver Wendell Holmes, defined the true function of Law when he declared: "The law, so far as it depends on learning, is indeed, as it has been called, the government of the living by the dead. To a very considerable extent no doubt it is inevitable that the living should be so governed. The past gives us our vocabulary and fixes the limits of our imagination; we cannot get away from it. There is, too, a peculiar logical pleasure in making manifest the continuity between what we are doing and what has been done before. But the present has a right to govern itself so far as it can, and it ought always to be remembered that historic continuity with the past is not a duty, it is only a necessity" (Gitlow vs. N. Y., 268 U. S. 652, 672; cf. Max Lerner, "The Mind and Faith of Justice Holmes," p. 324). That is the attitude which must be adopted toward the problem of Jewish Law, that must become our guiding principle, if we want Jewish Law to take on a new lease on life and to become once more a vital force in the everyday life of our people. What Justice Holmes says in that same decision about the framers of our American Constitution may also be said about our great Sages, the moulders of Jewish Law: "The framers of the Constitution were not creators of a document but of a living organism — a people." What the Jewish sages were anxious to see preserved was a living organism — a Jewish people — living according to the ever life-giving precepts of the Torah.

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But all this requires a change in attitude, in approach, to the entire problem. It requires a liberal viewpoint, what the Talmud calls the *Kocha D'hetera*—"the power, or the gift, that enables one to permit rather than to prohibit." And the Talmud is so liberal that it assures us that this *Kocha D'hetera Adif* (Berachot 60 a), "this power, if one possesses it, is the greater gift"—far greater, worthier,

than the *Kocha D'issurin*, the power always to prohibit, to forbid.

This is the spirit that animates the Talmud, and that helped to make it a living instrument in the life of our people. This is the principle that guided the classic interpreters of Jewish law in all ages, and that made them the leaders pre-eminent in their generation.

The entire matter is best summed up in a striking statement of one of the great sages of the Talmud. "Jewish laws," he assures us, "will never be abolished, as it is written *Halichot Olam Lo*, 'The ways, the goings, of the world are His.'" Tal. Jer. Megillah I.5; cf. also T. B. Megillah 28b, Nidda 73a; Habakuk III.6.) There is a deep mystic meaning in this comment. The Rabbi connects the word *Halachot* (laws) with the word *Halichot* (going, making forward steps); both are derived from the same root *Halach*—of going, walking. In other words, this sage would have us understand that Jewish laws will never disappear so long as they retain that inherent quality of *Halichot*, going forward, of progressing and developing with the march of time. For just as the goings, the progressive steps of the world are His, so, too, is the continuing growth of Jewish Law the reflection of the Will of God Himself. And it is particularly interesting to note that the last tractate of the Gemara in the Talmud closes with this very illuminating comment—as if the Sages wanted to impress upon us a great truth: while the *Gemara* is concluded, Jewish Law is not completed, but is on the march with time just like the *Halichot Olam*, the goings of the world.

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Rabbi Levinson is deserving of our thanks and congratulations for having made the first important step in giving us the "Word Spoken In Due Season." He has grappled with living issues, with problems that concern the life of the religiously observant Jew. We, who are his friends and admirers, hope and pray that he may be blessed with life, health and strength—and also the vision—to be able to take the next important step, and to give us that word so needed today which will show that our *Halachot* are still linked with the *Halichot Olam*, that Jewish Law properly applied to modern life can guide us now as it guided our people in the days of old.

THE MEANING OF THE WORD "ISRAEL"

By DR. ISRAEL H. LEVINTHAL

ISRAELITE was the name given by the Angel of God Himself to Jacob, the last of the patriarchs, and through him to his descendants (compare the Rabbinic dictum): "All that happened to Jacob happened also to his descendants." You recall the story as told in the Bible, how Jacob wrestled with the Angel and could not be defeated, and how the Angel said to him: "Thy name shall be called no more Jacob, but Israel, for thou hast striven with God and with men and thou hast prevailed."

For the etymology of the word Israel we must, therefore, properly understand these words spoken to Jacob by the Angel. It would appear that *Yisrael* is formed by the union of two words: "*Yisra*," "he will strive" or "he will fight," and "*El*," God. Note that the verb in its retained form is in the future tense. It, therefore, does not refer to Jacob's struggle alone, but to the struggle, the battle, that is to be waged by his descendants. The Targum Onkelos, the Aramaic translation that you find at the side of your Hebrew text in your Bibles, senses the deeper meaning that is hidden in the Angel's words. It translates "*Im Elobim*" not "with God" but "*Kodov Adonoi V'im Givrayo*"—"Before God, with men." In other words, an Israelite is a soldier, battling with men before God for the ideals that are His.

The Rabbis grasped the true significance of this name conferred upon Jacob. For the Midrash tells us, in the name of Bar Kappara, that "He who calls Jacob by the name *Jacob* and not *Israel* violates a positive command;" and another Rabbi, not so strict, says: "Israel may also be called Jacob, but Jacob must ever be the *Tofel*, the less important, while the name Israel must ever be the *Ikor*, his principal distinction. Now, if we recall this fact, if we understand why the name Israel was given unto us, our whole attitude in life must change. We can be successful Jews—Jacob—prosperous tradesmen and business men. But that is the *Tofel*—of the least importance. The *Ikor*, the principal fact that we must remember, is that we must be Israels—Princes before God—warriors of God amongst men!

In other words, you can be a Jew and yet not be an Israelite. Racially, you may belong to us, but functionally—or let us say, in its truest sense, religiously, you may not fulfil your life-task. To

The name given to the new Jewish State, Israel, has been the subject of explanation and discussion. In the material presented below, Rabbi Levintal gives the authentic derivation and Biblical and Rabbinic background of the word, and resolves the controversy regarding the interpretation of "Israel." The name was given Jacob by a being assumed to be an angel with whom he wrestled all night before extracting his blessing. The questions have been asked why Jacob had to wrestle with the angel to obtain a blessing, and how could a mortal vanquish an angel, presumed to be a representative of God. These questions Dr. Levintal answers with his usual erudition and spiritual insight.

The opening article is an extract from a sermon preached by the rabbi as long ago as 1926, and shows a surprising prophetic quality; the second article was written now as a supplementary note.

fulfil that task you must be a battler in behalf of all those ideals with which we surround the name of God.

This, then, is our purpose, our function in life revealed to us in our name—*Israel!*

THIS verse, giving the explanations for the name Israel, is one of the most interesting in the whole Bible. The Biblical text must not, in every instance, be taken literally but must be read in the light of the classic interpretations of the Rabbis and other ancient translations in order to be properly understood.

The Biblical text does not say that an angel wrestled with Jacob. Literally, the text reads: "And there wrestled a *man* with him." The Rabbis say that this mysterious man was the representative of Esau, and Jacob had to wrestle with this enemy all through the dark night until, at the approach of dawn, he succeeded in wresting a blessing from him.

The word *Elobim* in this verse, "Thou hast striven with *Elobim*," need not mean God, but can also mean powers, mighty, almost supernatural powers, against which Jacob had to contend, and the verse would therefore mean: "Thou hast striven with powers and men, and thou hast prevailed." The Septuagint, (Greek), and the Vulgate (Latin) translations of the Bible, render the verse: "Thou didst prevail with God and thou shalt prevail against men."

Maimonides is of the opinion that the whole incident was a "prophetic vision," and other commentators likewise have in all ages regarded the contest as symbolic, the outward manifestation of the struggle

within the patriarch between his lower self and his nobler ideals, until he saw his nobler self prevail.

Israel, then, is clearly a title of Victory—Champion or Prince of God, Contender for the Divine, Conqueror by strength from Above.

Just for Fun

DESPITE the grimness of present events in Palestine, the Yishuv has not forgotten how to laugh. It reflects all phases of the struggle. One story is a commentary on the Arabs' tendency to minimize their losses in their battles against the Jews. The story goes that in a recent engagement with the Haganah, the Arabs lost fifty men.

These fifty Arab dead knocked at the gate of heaven. The Mufti had promised the Arabs that if any of them fell in battle with the Jews, they would be granted unconditional admittance into Paradise, but when the Arabs came to the Heavenly door, only eight were allowed to enter.

"Why cannot we get in?" chorused the others, "we, too, fell in the battle with the Jews."

"Sorry," they were told. "The report we have from the Arab Higher Committee shows that only eight Arabs were killed in that engagement."

The following article appeared as an editorial in "Hadoar," written by its editor to honor Dr. Israel H. Levinthal on his sixtieth birthday.

"HADOAR" ON RABBI LEVINTHAL

By MENAHEM RIBALOW

(Translated from the "Hadoar" by Mordecai H. Lewittes)

DR. LEVINTHAL'S personality does not admit of partisanship or factionalism. By his very temperament, he is the impartial pursuer of peace, the harmonizer who brings unity out of division.

Having received his training from his father, Dov Aryeh Ha-Kohen, dean of Orthodox Rabbis in America, Dr. Levinthal's life and work reflect the indelible imprint of his father's guidance.

He conceives of American Jewry as a unified whole in whose vitality and future he has unbounded confidence. For many decades he has preached a Jewish way of life, nationalism, Zionist redemption and the creation of cultural values in the national language of our people, Hebrew. He is one of the loyal friends of the Hebrew language and literature in America, for his is a sincere love for the sacred tongue of the Jewish people. He enthusiastically greets all efforts on behalf of Hebrew, willingly doing his share and lending his influential support.

This love for Hebrew also comes by inheritance from his father, who was one of the pioneers of spoken Hebrew in America and who, to this very day, enhances many of our conferences and gatherings with his eloquent Hebrew speeches.

For this reason, Dr. Levinthal was one of the very first to respond to the *Hadoar's* appeal for help at the beginning of its career, when it struggled to overcome the obstacles in its path. Together with Joseph Baroness, of blessed memory, Dr. Levinthal founded the "Hadoar Committee" now renamed "Friends of the Hadoar." If our magazine has succeeded in maintaining its existence for a period of 27 years—a record unparalleled by any other American Hebrew periodical—it is to a large extent because of the efforts of these pioneers, among whom Dr. Levinthal's name looms large.

To Dr. Levinthal, as with all who go back to original Jewish sources, Hebrew is the key that unlocks our rich national resources. The Sages of the Midrash, through their ideas and sayings, provide him with a veritable treasure-trove from which the modern Jew—with the aid of

the rabbi and preacher—may derive spiritual sustenance.

Rabbi Levinthal's distinction in Jewish life may indeed be said to be by virtue of his talents as a preacher and orator. He knows the secret of unearthing the beauty contained in the Midrash, in our homiletical literature, in sage Rabbinic sayings, in folk-parables that have become inextricably intertwined with our ancient literature, in poetic-philosophic insights that illuminate the crumpled parchment of old texts. This modern preacher has attuned himself to the voices and expressions of a wise and understanding nation, to the spiritual undertones of an oppressed and suffering nation—and these ideas, so unique in their profundity and beauty, he has translated into the vernacular of the man of today. Thus, his speeches retain the rare flavor of this precious wine, hitherto sealed in hidden, inaccessible casks.

It is Dr. Levinthal's merit that he has been able to lift his audience from the hard, prosaic world of reality in which they live to the exalted world of the Agada and Midrash created by the genius of the Hebrew poetic imagination.

It is as if Rabbi Levinthal, like the Agadists of old, has said to his congregation: "Do you wish to understand God? Study Agada, then you will learn to know the Holy-One-Blessed Be-He, and to cling to his ways." Or, "Do not regard the parable lightly, for through parables we may learn the true meaning of the Torah."

Indeed, by formulating the words of the Agada in modern terms, in keeping with the spirit of our own day, by giving new meaning to ancient words, by reconciling the prophecy of the past with the reality of the present—this beloved preacher creates a synthesis of old and new, of the Jewish and the universal, thus disclosing the true and the beautiful in our nation's cultural heritage.

This has been Rabbi Levinthal's method since the beginning of his ministry, and that is why his listeners derive such enjoyment from his sermons and speeches.

Jews have become accustomed to many

voices and many sounds, but he is particularly sensitive to those sounds that contain the traditional Jewish note. That is why he will hasten to hear the prayers and chants of the talented Chazan whose sweet-sad melodies strike a responsive chord within him. For this same reason the Jewish worshipper will hearken attentively to the Rabbi who, skillfully drawing his words from that ancient fount in which *derash* and *agada* and *musar* find their common source, reaches the ear and the heart of the pious synagogue-goer.

Dr. Levinthal has discovered the secret path to this fount of Judaism and has drawn deeply from its waters. He has succeeded in building a great institution, a center of Torah and prayer, combining educational and recreational activities for its members and its worshippers. In addition, he has taught his congregation that the Brooklyn Jewish Center, important though it may be, is only one strand in the embroidery of Jewish life, and that each one, above all, owes a duty to the entire Jewish people by aiding in the construction of the Jewish State and Jewish spiritual regeneration in all the lands of the Diaspora.

FUNDS raised by the United Jewish Appeal enabled 145,000 displaced Jews from Europe to find new homes in Palestine, the United States and other lands, it was announced by Henry Morgenthau, Jr., former Secretary of the Treasury and general chairman of the U.J.A. \$250,000,000 drive.

He reported that since V-E Day, May 8, 1945, more than 70,000 Jewish refugees were settled in Palestine, nearly 50,000 entered the United States and approximately 25,000 were admitted to other countries in North and South America, Australia, South Africa and elsewhere. Morgenthau stressed that the year 1948 was one "of the most crucial years for large-scale emigration activity."

NEWS OF THE MONTH

THE FOUNDING OF ISRAEL

SO RAPID is the passage of events in and relating to Israel that it is difficult for even a daily paper to keep up with them. As the *Review* goes to press there are distressing reports from Jerusalem. The British subsidized and trained Arab Legion from Trans-Jordan claimed to have occupied four-fifths of the city; in other parts of Israel Jews were holding practically all the territory allotted to the new state in the United Nations Partition Plan. Egyptian planes bombed Tel Aviv a number of times, and Israeli planes, for the first time, took to the air and bombed Arab military concentrations.

In the United Nations the effort of the United States to declare the Arab nations attacking Israel as aggressors and invoking sanctions against them was supported by Russia and Poland, but obstructed by Great Britain and China, as well as by other countries, represented on the Security Council, making the success of this movement almost impossible.

The situation in Israel gave impetus to the demand that the United States lift the arms embargo in favor of the new state, and brought forth protests, some in Congress, against the English government for permitting the Trans-Jordan Army to wage war against the Jews. There was heard talk of excluding Britain from the benefits of the European Recovery Plan.

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Preceding these events was the recognition of Israel by the United States immediately following the establishment of the State of Israel at 6:01 p.m. Friday, May 14 (New York date and time). Russia, Guatemala and Poland followed, together with Yugoslavia, Czechoslovakia, Ukraine. The French Chamber of Deputies, in the absence of recognition by France, sent greetings to Israel.

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Chaim Weizmann was elected President of the Council of Government of

Israel. David Ben Gurion became Prime Minister and Moshe Shertok Foreign Minister. Eliahu Epstein was appointed Minister to the United States, and Major Aubrey S. Eban as Israel's representative to the United Nations.

☆

Throughout the American continent there was the greatest rejoicing among the Jewish populations. A great mass meeting was held in Madison Square Garden in New York that overflowed deep into the adjoining streets. The crowd was estimated at 75,000. The speakers were Rabbi Abba Hillel Silber, Emanuel Newmann, Stephen Wise, Senator Robert A. Taft, Mayor O'Dwyer, Henry Morgen-

thau, Herbert H. Lehman and Brig. General Julius Klein. President Weizmann was to have made the principal address but was confined to his apartment in the Waldorf-Astoria Hotel by illness. In Chicago more than 50,000 people jammed into the Chicago Stadium in a "Salute to Israel," sponsored by the Americans for Haganah. Senator Wayland Brooks, of Illinois, Bartley Crum and Mayor of Chicago Martin H. Kennelly were among the speakers. At the foot of the continent, in Buenos Ayres, a crowd equally as large, celebrated the founding of Israel. After the meeting the audience massed in a huge procession and marched to the statue of San Martin, laying a wreath on the monument to the country's liberator.

In London, a meeting of Jews, small by comparison—3,000—hailed the new state. Prof. Selig Borodetsky and Berle Locker, of the Jewish Agency Executive, addressed them. Vienna, Paris, Rome, Stockholm, Warsaw, Bucharest, Prague, Budapest, joined in the celebrations, as did far-off Johannesburg, South Africa.

Text of Israel's Declaration of Independence

THE land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from Palestine, the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain statehood. In recent decades they returned in their masses. They reclaimed a wilderness, revived their language, built cities and villages, and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace, yet were ever prepared to defend themselves. They brought blessings of progress to all inhabitants of the country.

In the year 1897 the first Zionist Congress, inspired by Theodore Herzl's vision of a Jewish state, proclaimed the right of

the Jewish people to a national revival in their own country.

This right was acknowledged by the Balfour Declaration of November 2, 1917 and reaffirmed by the mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to reconstitute their national home.

The Nazi holocaust which engulfed millions of Jews in Europe proved anew the urgency of the re-establishment of the Jewish state, which would solve the problems of Jewish homelessness by opening the gates to all Jews and lifting the Jewish people to equality in the family of nations.

Survivors of the European catastrophe as well as Jews from other lands, claiming their right to a life of dignity, freedom and labor, and undeterred by hazards, hardships and obstacles, have tried unceasingly to enter Palestine.

In the second world war, the Jewish people in Palestine made a full contribution in the struggle of freedom-loving nations against the Nazi evil. The sacri-

[Continued on page 23]

THE rate of natural increase of Jews in the United States lags behind the general population and American-born Jews tend to have smaller families than Jewish immigrants or other native Americans, it was revealed in a study by Dr. Nathan Goldberg, just published by the American Jewish Congress.

The study, "Population Trends Among American Jews," attributes this situation to anti-Semitism, desire for security, intermarriage, concentration of Jews in urban centers and the general emancipation of women. Dr. Goldberg, a member of the faculty of Yeshiva College, says that discrimination tends to inhibit the size of the Jewish family because Jews are forced to work harder to overcome economic and social obstacles placed in their path by anti-Semites and frequently are faced with the choice of a greater degree of security and a smaller family or economic insecurity and children.

The study reveals that in several Connecticut cities the rate of intermarriage has risen from slightly above one per cent at the turn of the century to over six and seven per cent at present. The tendency to intermarry is greatest among Jewish college youth, the study adds. Dr. Goldberg traces the Jewish population growth in this country from 6,000 in 1826 to 50,000 in 1848, 230,000 in 1877, to over 5,000,000 in 1947.

"Gentleman's Agreement" Doing Good Business

AN ATTEMPT to prevent the showing of "Gentleman's Agreement" in Tulsa, Oklahoma, by Gerald L. K. Smith, was defeated when Judge Eben L. Taylor of that city denied Smith's motion for an injunction against the film. The movie, dealing with social anti-Semitism in the United States, opened on schedule.

Smith sought an injunction against the 20th Century-Fox film on the grounds that his name is referred to in one sequence. Meanwhile, reports from southern cities exhibiting the movie indicate that the motion picture industry's apprehensions that it will meet with difficulties in that area have proven unfounded. Box office receipts in southern cities are matching those in northern cities, it was revealed.

THE first Canadian Festival of Jewish Music was held in Toronto at Holy Blossom Temple and featured a selection of numerous unpublished Jewish musical compositions. Rabbi Abraham L. Feinberg, who organized the festival, announced that the works are available gratis to Jewish congregations or educational institutions wishing to use them.

☆

A REPORT published in New York alleging that the majority of the displaced Jews in Germany have lost interest in Palestine because of the "uncertain future" there, and that about 80 per cent of them prefer to emigrate to the United States, was denied in Frankfurt.

Dr. William Haber, adviser on Jewish affairs at U. S. military headquarters, declared that he is convinced that even under the existing unsettled conditions, the vast majority of displaced Jews in Germany and Austria would emigrate to Palestine when legal immigration is authorized.

"They are tired of endless waiting in DP camps and would gladly sacrifice temporary security in these camps for the hazards of life in Palestine," Dr. Haber stated.

☆

THE United Synagogue of America convention, held in Chicago, recently, adopted a resolution presented by Judge Emanuel Greenberg, Chairman of the Resolutions Committee, expressing the "profound gratitude" of the 1,000 delegates to President Truman for his "forthright, wise and just act of statesmanship" in being the first head of a major power to extend recognition to Israel.

The Convention, attended by delegates representing more than 420,000 Conservative Jews in all parts of the U. S., also approved resolutions calling for the lifting of the American embargo on shipment of arms to Palestine; urging the U. S. to sponsor the admission of Israel to the United Nations; and expressing the hope that legislation to facilitate the admission of DP's to this country would soon be passed.

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NEGOTIATIONS for a merger of the Central Jewish Committee and the Fed-

Supreme Court's Banning of Restrictive Contracts Apply Also to Jews

THE Department of Justice interpreted the Supreme Court decision rendering court enforcement of restrictive covenants based on race or color illegal as applying also to religious groups. The Court's decision mentioned only private real estate agreements which barred groups on the basis of race or color.

"It is the opinion of the Department of Justice that the rulings of the Supreme Court are applicable with equal force to similar agreements based on creed," the Department said. "It would now seem certain that no state through its courts can support or enforce private agreements which are designed to do what the state itself is prohibited from doing."

eration of Jewish Communities of Poland hit a snag when the Central Committee declined to accept the principle of Sabbath observance, offered by the Chief Rabbinate, an affiliate of the Federation, as one of five points to be discussed during the current talks. The Committee, however, has accepted in principle the other four points. They are:

1. Kosher food shall be served in all Committee-sponsored kitchens; 2. Autonomy for all religious children's homes shall be preserved; 3. Financial independence for the Federation; 4. Continuation of the "Talmud Torah" method in the country's Jewish educational system.

A spokesman for the two organizations announced that agreement had been reached on the questions of restitution of Jewish communal real property; the exhumation of Jewish martyrs and their reburial in Jewish cemeteries; and the provision of adequate supervision for Jewish burial places. He pointed out that the purpose of the merger discussions is to set up a unified Jewish representative body.

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ONE hundred Jewish refugee orphans from Eastern Europe arrived in Ireland for resettlement in the Dublin area. The children, between the ages of four and 16, were brought to Dublin under the auspices of the Chief Rabbis Emergency Relief Council.

THE British Government agreed this week to extradite Dr. Wladislaw Nehring, Polish war criminal, who, as Nazi-appointed chief surgeon at Oswiecim, is allegedly responsible for performing 18,000 "experimental operations" on the camp's inmates, most of whom were Jewish women.

After the war, Nehring joined Gen. Anders' Polish army in Italy and later arrived in England as an army physician. He was arrested in 1947 following publication of the U.N. War Commission list of unapprehended war criminals. He is wanted not only in Poland but also in France and Czechoslovakia.

☆

A DANISH committee for the Haganah has been formed in Copenhagen with Dr. Erik Warburg as president. The committee is planning a campaign to raise \$100,000 for the Haganah. Members of the committee include Jews and non-Jews, the latter being mostly professors and clergymen.

☆

THE Latin American office of the Joint Distribution Committee sent a representative to Bogota to study the needs of Jews there for credit and other forms of constructive aid in recovering from the damage to their property during the recent anti-government uprising. The J.D.C. office, located in Buenos Aires, has learned that the Bogota Jews are not in need of immediate relief assistance.

Single Jewish Girls to Relieve D. P. Women Shortage

SUGGESTIONS that unmarried Jewish refugee girls from Sweden be brought to Italy to relieve the acute shortage of women among the displaced Jews were made in Rome by Jewish leaders. The number of Jewish male refugees in Italy is entirely out of proportion to the number of women in the group, with estimates running as high as 70 per cent more men than women in given areas.

Refugee leaders point out that the shortage is particularly severe in kibbutz settlements. They declare that there are large numbers of unmarried Jewish girls in Sweden, many of whom were brought there from German concentration camps by the Swedish Red Cross during the last months of the war.

Charles Jordan, former director of the J.D.C. in Shanghai, sailed for Paris to assume the post of director of its immigration service in Europe. During the past few years the service has aided some 45,000 Jewish refugees to resettle in the United States, Palestine and other countries.

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MORE than 600 workers in various unions throughout the United States have "adopted" a refugee child in Europe under a plan sponsored by the Jewish Labor Committee.

Under the plan each of the benefactors contributes \$300 toward the support of a child. Nearly 300 of the children are in private homes or institutions in Poland, a like number in France and the remainder are distributed in Belgium, Rumania, Italy and Sweden. Over \$180,000 has already been contributed to this project.

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COMMUNICATIONS officials in Australia are trying to track down a secret radio station which has been cutting into regular programs with anti-Semitic propaganda.

Officials expressed the belief that the station is using a mobile transmitter and changes its location every day. Recently the clandestine radio broke in on a licensed program with 25 minutes of scurrilous propaganda.

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THE Revisionist Party in South Africa denied reports in the local press that the police recently raided the organization's headquarters in Capetown. Despite an official silence on the part of the police, it was learned from reliable sources that Betar, the Revisionist youth organization in Capetown, was raided following receipt of reports that members of the group were training with arms and were storing weapons for Palestine.

Meanwhile, a local newspaper, *Die Vaderland*, has published an article charging that the Revisionists are purchasing planes and ammunition in South Africa for shipment to the Sternists in Palestine. The newspaper adds that the Haganah informed the local police and that Premier Jan Christian Smuts has issued secret instructions to the authorities to halt these activities.

Quebec Synagogue Wins 15-Year-Old Fight to Exist

AN AGREEMENT by the Quebec city administration to revoke regulations intended to prevent the erection and use of a synagogue within the city limits has ended a 15-year-old case during which legal and illegal methods have been used by anti-Semitic forces in the community in an attempt to interfere with the religious life of the Jews.

During the course of the dispute, unparalleled in Canadian Jewish history, enemies of the Jews forced passage through the municipal council of zoning laws to prohibit the building of the synagogue to replace a century-old temple. When this method failed and the structure was erected, the municipality passed a law expropriating the land on which the building stood. In addition unidentified vandals stoned the synagogue and set fire to its interior.

The Canadian Jewish Congress, which led the fight to prevent the ousting of the Quebec Jews from their house of worship, campaigned throughout the country to arouse sentiment in favor of the Jewish cause. In a statement after the municipality's decision to revoke its restrictive and illegal regulations, the Congress said the "security of the synagogue is insured as a result of this important victory."

THE first Yiddish-language theatre in Italy will open near Rome shortly, the Joint Distribution Committee announced. The Central Jewish Refugee Committee had asked the J.D.C. to subsidize the project, pointing out that DP's in camps in all parts of Italy are extremely anxious to attend Yiddish theatrical performances.

At present, amateur dramatic groups are presenting performances in numerous refugee camps. At least 15 professional Yiddish actors and actresses who performed in Poland and Lithuania in pre-war years will be brought to a kibbutz near here by the J.D.C. to set up the Yiddish troupe.

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A NEW suburban settlement near Ramat Gan, in Israel, will be named for Dr. Emanuel Neumann, president of the Zionist Organization of America.

BROOKLYN JEWISH CENTER NEWS

Center Academy Graduation

ONE of the largest graduating classes in the history of the Center Academy will receive its diplomas from Rabbi Levinthal at the Academy's graduation exercises which will take place in the Brooklyn Jewish Center Auditorium on Wednesday, June 16.

In accordance with Center Academy tradition, the graduates will present two original plays. The first will be "Alice in Historyland." The other, to be presented entirely in Hebrew, will have as its theme the trials of Jewish displaced persons in their search for avenues of escape to Palestine and their subsequent rehabilitation there. These plays are being directed by the 8th Grade teachers, Mrs. Ann D. Greenstein and Miss Irene Bush, with the assistance of the Music and Art Teachers, Miss Frieda Prenskey and Mr. Louis Harris.

The graduates and invited guests will be addressed by Rabbi Levinthal, Dr. Solomon J. Miller, President of the Board of Trustees of the Center Academy, and Mr. Hyman Sorokoff, Principal of the Center Academy.

Plans for the day include a reception by the graduating class for their invited guests. The members of the class are: Irving M. Dworetzsky, Audrey Edith Eichner, Arthur A. Greenberg, Elizabeth Rose Gropper, Ann Kay Honig, Samuel Harvey Lindenbaum, Herbert Stanley Punia, Ina Ruth Resnick, Michael J. Ross, Gertrude Scheff, Robert Neil Shorin, Melvin B. Solomon, Paul Martin Tobin, Barbara Nan Zevon, Corinne Beverly Zucker.

Consecration Services to be Held on Shevuoth, Sunday Morning, June 13th

THE congregation is cordially invited to worship with us at our Synagogue services on the Shevuoth holiday. On the first day of Shevuoth, Sunday morning, June 13th, we shall have our annual Consecration Service. Twenty-three girls representing the student body of the Marshalliah High School, the Center Post-Graduate Course and the Religious School will take part in a very interesting and

impressive program. The consecration theme will be a "Sabbath Cantata" written by Rabbi and Mrs. Morris Adler of Detroit, which symbolizes in song and dialogue the role that the Sabbath has played in Jewish life. The class has been under the instruction of Miss Laura Vidars and the music for the Consecration Service is being coached by our Musical Director, Mr. Julius Grossman. The following girls will take part in the service this Shevuoth: Isadora Aptaker, Shirley Aronow, Joyce Bernhardt, Arline Brill, Tobia Brown, Helen Crane, Barbara Danciger, Rita Davis, Erna Finkelstein, Marcia Gingold, Joan Heimowitz, Julia Heimowitz, Gladys Hoffman, Anne Kabram, Lorna Kaye, Ruth Klinghoffer, Joyce Krimsky, Anne Joy Levitt, Barbara Lipson, Isabel Miller, Mary Rosenberg, Doris Shapiro and Marcia Spevack.

Institute of Jewish Studies for Adults Holds Closing Exercises

THE closing exercises of this season's work at the Institute of Jewish Studies for Adults took place on Monday evening, May 24th, in the Auditorium of our Center. The *Review* was already in press when this affair took place and a detailed report will be presented in our next issue. A very interesting program was arranged for those present and a large number of men and women attended the function.

Yiddish Literary and Musical Evening

AN interesting literary and musical evening has been arranged for Monday, May 31st (Decoration Day) at 8 o'clock. The evening is arranged in honor of the well known Yiddish poet and novelist, Z. Segalovitz. The following will participate: Abraham Reiser, famous poet; Daniel Charney, writer and novelist; Bella Ballerina in a program of recitations; Menashe Oppenheim, folk singer; Dinah Halperin in recitations; Nahum Nardi in a program of Palestinian songs. The great poet and dramatist, H. Leivick, will preside. Dr. Abraham Asen will open the program. Admission will be \$1.00.

Rabbi Levinthal Appointed Visiting Professor in Homiletics at Seminary

THE Board of Directors of the Jewish Theological Seminary have invited our Rabbi, Dr. Israel H. Levinthal, to become Visiting Professor in Homiletics at the Seminary for the academic year 1948-49.

The news of this appointment has aroused great interest among the students of the Seminary who look upon Rabbi Levinthal as one of the outstanding preachers and they feel that they will derive much knowledge in the art of preaching from the rich experience of our rabbi.

Joseph Goldberg Elected President of Nat'l Assn. of Synagogue Administrators

AT the last Biennial Convention of the United Synagogue of America held in Chicago, Joseph Goldberg, Administrative Director of the Brooklyn Jewish Center, was elected President of the newly formed National Association of Synagogue Administrators.

The organization is comprised of Executive Directors and Secretaries of Synagogues and Jewish Centers affiliated with the United Synagogue.

Important Sisterhood Dates and Events

THE members of the Sisterhood are asked to please make note of the following important dates of several coming affairs in which the women of the Center are cordially invited to participate:

June 2nd: Evening—Installation of Sisterhood Officers and Executive Board. Rabbi Levinthal will install the new officers. An interesting program for the evening will include the popular tenor, Ian Cosman, assisted at the piano by Jack Baras.

June 3rd: Afternoon—Tea sponsored by the Sisterhood, Eastern Parkway Hadassah and the Center Academy for women contributing \$18.00 or over to the United Jewish Appeal.

June 7th: Afternoon—Closing meeting of the Executive Board at the home of Mrs. Ruth Bernhardt, 1368 Carroll Street.

Sisterhood's Tribute to Jewish Mothers

ON Monday evening, May 10th, Sisterhood paid an unusually unique tribute to Jewish mothers, and especially to the women of our organization. Under the direction of Mrs. Morton Klinghoffer and Mrs. Benjamin Wisner, our own women participated in a magnificent pageant, glorifying the *Jewish Home Beautiful*, and the important role which the Jewish mother plays in preserving its sanctity, beauty and dignity. Colorful and appropriate displays distinguished each candle-lit table, festively arrayed with the symbolic traditions and foods associated with the holidays of Purim, Passover, Shevuoth and Shabbat. A new addition to this quarter of tables on exhibition included a cleverly-arranged exposition of Palestine, indicating its progress to date. Besides editing the narrations delivered by Rabbi Manuel Saltzman as Narrator, Mrs. Klinghoffer wrote a glowing introduction and a most inspiring original script on Palestine. An audience of about 450 members were visibly impressed with this performance, evidenced by the spontaneity with which they joined Cantor Sauler in his rendition of "Hamavdil." In addition to the Cantor, Mrs. Mabel Berman and Mrs. Ethel Pashenz lent their lyric voices to songs of the Sabbath and Shevuoth. At the Passover table, the third generation, in the person of little Barbara Kaplan, asked the *Four Questions*. The entire musical background was provided by our very capable music director, Julius Grossman. Other matters of importance, like the ratification of our new Constitution, and the election of a slate of officers for 1948, took second place that night. The entire audience were thrilled with the beautiful performance, and showed great appreciation for the efforts contributed by the following participants:

Mrs. Fanny Buchman and Mrs. Bess Altman, who decorated the Purim table.

Mrs. Eleanor Horowitz, Mrs. Gert Ostow, Mrs. Lilly Levy, who decorated the Passover table.

Mrs. Lila Leonard, Mrs. Bea Shaeffer, Mrs. Mabel Berman, who decorated the Shevuoth table.

Mrs. Sarah Epstein, Mrs. Ethel Pashenz, Mrs. Rose Joley, who decorated the Shabbat table.

Mrs. Mildred Levine, Mrs. Ruth Winick, Mrs. Jennie Levine, who decorated the Palestine table.

Refreshments were served to those present who enjoyed especially tasting the holiday foods prepared by the ladies for their table.

Center Academy Holds Music Festival

A GALA festival and concert was given by the Center Academy Glee Club on Tuesday afternoon, May 25, at 2 o'clock in the Brooklyn Jewish Center auditorium. The program, under the direction of the Center Academy's music teacher, Miss Frieda Prenskey, consisted of American and Hebrew folk songs, and piano, violin and flute solos. The members of the Glee Club are: Grade IV—Joyce Greenberg, James Flug, Ira Miller, Roslyn Radutzky, Joel Rappaport, Andrea Penkower; Grade V—Carol Amreich, Janet Feldman, Robin Finkel, Debra Levant, Joan Scheff; Grade VI—Elaine Appelbaum, Nancy Blumberg, Rena Globe, Rita Goldberg, Barbara Satlow; Grade VII—Leonard Fischbach, Tirzah Gordon, Sara Boukstein, Barbara Miller, Linda Resnick, Joel Rothman, Marion Yablon.

Young Folks League U.J.A. Pledges

MEMBERS of the Young Folks League who were kind enough to make pledges to the United Jewish Appeal at their last affair are asked to please send in their checks, payable to the U. J. A. Junior Division, in care of the Center. It is very urgent that all monies be turned over to the U.J.A. with the least possible delay.

Sabbath Services

FRIDAY evening services at 6:00.

Kindling of candles at 7:58.

Sabbath services, "Behar"—Leviticus 25:1—26:2; Prophets—Jeremiah 32:6-27, will commence at 8:30 a.m.

Mincha services Saturday at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Class in Talmud led by Mr. Jacob S. Doner will be held at 4 p.m.

Rabbi George Abelson will continue his lecture in Yiddish this Saturday afternoon at 5:15 p.m.

Daily Services

MORNING services at 8 a.m.

Mincha services at 7:45 p.m.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talleisim from the following:

Mr. and Mrs. Benjamin Gedinsky in honor of the Bar Mitzvah of their son, Irwin Maxwell.

Mr. and Mrs. Alfred Greenblatt in honor of the marriage of their son, Irwin.

Mr. and Mrs. Frank Wolk in honor of the Bar Mitzvah of their son, Bruce.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Philip Epstein of 1209 President Street on the Bar Mitzvah of their son, Henry M., which will be celebrated at the Center this Sabbath morning, May 29th.

Handball Tourney Ends With Bang

THE Handball Tournament closed on Thursday evening, May 13th, with the finals of the "One Wall Open Doubles Championship." This match which was played before a large crowd, proved to be one of the best set of matches seen for a long time. The winners who were Sandy Blank and Al Schuckman, who also emerged on top in 1947, came through by winning the best 2 out of 3 games. The scores were 21-12, 51-21, 21-18. The opposition, Phil Levine and Milton Slow, played grand games but could not fully cope with the speed, agility and hard hitting of the 1948 champions.

The four wall tournament was won by Sam Smith and Al Greenberg when they defeated the favorites, Dr. Harold Cook and Bill Weiner, by the scores of 11-21, 21-8, 21-16.

Winners and runners-up of both tournaments received beautiful trophies emblematic of same.

Junior League News

THE usual monthly open meeting of the Junior League will be held on Thursday evening, June 3rd, at 8:30 o'clock. A very fine social evening is being planned and all members and their friends are cordially invited.

Decoration Day Gym Schedule

THE holiday schedule will prevail in the Gym and Baths Department on Monday, May 31st (Decoration Day) and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

HEBREW SCHOOL NEWS

THE graduation of the Hebrew and Sunday Schools will take place on Sunday, June 6. Featured on the program will be a Cantata, "Our Bialik," by Judith and Ira Eisenstein, to be presented by the graduates of the two schools and the Choral group under the direction of Mr. Julius Grossman.

The following students will receive diplomas or certificates: *Post-Graduate Hebrew Course*: Anita Brown, Leonard Berman, Julia Heimowitz, Judith Klein, Sandor Schaeffer, Alex Sterman, and Eleanor Zelvin. *Post-Barmitzvah Course*: Stanley Green. *Hebrew Schools* Arline H. Aaronson, Ilene Altman, Melvin Aminoff, Martin Arkowitz, Helen Arow, Morton Bromberg, Tobia Brown, Frieda Cohen, Henry Epstein, Sheldon Fricfeld, Robert Gluckman, Jules Hollander, Martin Kramer, Carla Lefkowitz, George Levy, Jerome Lubetzki, Ellen J. Machlin, Stuart Perlman, Rena Rosenbaum, Eugene Sherman, Stephen Silverstein, David Sirota, Alan Sloate. *Sunday School*: Jane Amster, Barbara Berman, Marilyn Epstein, Laura Ginsburg, Naomi Goldfarb, Myra Greenman, Susan Jaffe, Anna Leibowitz, Doris Rabbiner, Judith Rutenberg, Jean Serota, Lila Silverman, Barbara Staub, Edith Wecht, Barbara Weitzman.

Following will be the program: Procession and Pledges, Opening Prayer, Carla Lefkowitz; Palestinian Songs; Address, Hon. Emanuel Greenberg; Greetings from Post-Graduate Hebrew Class, Alex Sterman; Distribution of Certificates to Post-Graduate and Post-Bar Mitzvah Class, Rabbi Manuel Saltzman; Post-Graduate Hebrew Award to Julia Heimowitz; Cantata, "Our Bialik," Graduates and Choral Group; Presentation of Awards, Mr. Frank Schaeffer, Chairman, Hebrew Education Committee, Mrs. Julius Kushner, President, Parent-Teachers Association; Sisterhood Gift to Hebrew School Graduates, Mrs. Morton Klinghoffer; Address to Graduates, Dr. Israel H. Levinthal; Distribution of Hebrew School Diplomas, Rabbi Mordecai H. Lewittes and Mr. Leo Shpall; Solo, Cantor William Sauler; Distribution of Sunday School Diplomas, Mrs. Miriam Tessler; Blessing of Graduates, Dr. Israel H. Levinthal; Closing Prayer, Robert

Gluckman; Hatikvah and Recessional.

On Sunday, April 18, a special J.N.F. program was held. A scroll commemorating the planting of a garden in Palestine in honor of the students of the Hebrew School was presented by Mr. Mordecai Rudensky and accepted by Tobia Brown, president of the G. O., in the name of the students of the Hebrew School. Following the presentation of the scroll, Mr. S. Edelheit showed Palestinian films.

The students of the Hebrew School raised \$234.31 for the Histadrut Ivrit in connection with Hebrew Month for the promotion of Hebrew education.

The Sunday School raised \$386.13 for the William Bernstein Naval School in Palestine. This project was sponsored by the Hebrew Educators Committee.

A playlet in honor of Mother's Day by E. E. Levinger was presented by Grade IV under the direction of Miss Laura Sorscher on Sunday, May 9.

An original playlet dealing with the same theme was presented in Hebrew and English by Grade 2B1 of the Hebrew School on May 10, 1948, under the direction of Mrs. E. Zusman. The play showed how Jewish children came to learn the significance of the fifth commandment, "Honor thy father and thy mother."

The final P.T.A. meeting of the season was held on Tuesday, May 25, 1948. Mrs. Kushner, president of the P. T. A., described the very successful activities of the organization during the past season. The guest speaker was Rabbi Abraham Karp, executive director of the Metropolitan Board of the United Synagogue.

Rabbi Mordecai H. Lewittes spoke of some of the outstanding achievements of our school during the past year and our plans for the future. Cantor Wm. Sauler sang a group of songs, and Mr. Julius Grossman led in community singing.

Inta-League Girls and Boys Clubs Have Successful Season

THE Inta-League club activities this year have been aimed to meet the needs of the American High School student in the social, recreational and especially in the cultural needs of their lives.

Some of the outstanding programs which were actively and enthusiastically participated in by the members of the clubs included dramatic presentations, Eternal Light scripts, motion pictures followed by discussions, group discussion of phases of Jewish life, such as Palestine, religious observance, special observance of Jewish Holidays and participation in the many events that are happening here because of the rebirth of our Homeland.

The leaders of the groups, Miss Marilyn Hochman and Mr. Herbert Kummel, assisted by Mr. Irvin I. Rubin, Director of Senior Club Activities, feel that much progress has been made with these young people in helping them to live an active, positive Jewish life in America today.

Congratulations

HEARTIEST congratulations and best wishes are extended to:

Mr. and Mrs. Maurice Bernhardt of 1368 Carroll Street and Mr. and Mrs. Harry I. Model of 576 Eastern Parkway on the marriage of their children, Marcia Bernhardt to Bernard Childen, at the Center on May 26th.

THE HIGHLIGHT EVENT OF THE YEAR

sponsored by the

JUNIOR LEAGUE

Saturday Evening, May 29th

FORMAL DANCE

For the benefit of the

UNITED JEWISH APPEAL

DANCING TO ORCHESTRA MUSIC
Refreshments

Only members of the League are invited to attend!

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ANGEL, MISS SARA

Res. 371 Rodney St.

*Proposed by Mrs. Louis J. Roth,
Miriam Mayerson*

BUCHIN, ELLIE

Res. 285 E. 91st St.

Bus. Furniture, 42 W. 15th St.

Single

Proposed by Samuel I. Samuels

DONIGER, ARTHUR

Res. 25 Tennis Court

Bus. Paper, 103 Lafayette St.

Married

Proposed by Chas. Davis,

Max Goldberg

FIRESTONE, SIDNEY

Res. 300 Sullivan Pl.

Bus. Photography, 49 W. 45th St.

Married

Proposed by Dr. Sol A. Gross,

Irv. Ehrlich

GREEN, MARTIN

Res. 1119 Foster Ave.

Bus. Lawyer, 391 Fulton St.

Single

Proposed by Judge A. David Benjamin,

Robert Krampner

KATZ, DR. SAMUEL

Res. 540 Crown St.

Bus. Physician, Park Pl.

Married

Proposed by Morris Neinken,

Samuel P. Abelow

KOPP, ALEXANDER

Res. 569 Montgomery St.

Bus. Lawyer, 270 Bway.

Married

Proposed by Judge Emanuel Greenberg,

K. Karl Klein

KOPP, ROBERT E.

Res. 569 Montgomery St.

Bus. College Student

Single

Proposed by Judge Emanuel Greenberg,

K. Karl Klein

KROLL, WILLIAM

Res. 60-30 Madison St.

Bus. Ice Cream, 399 Blake Ave.

Married

Proposed by Robert Krampner,

Jerome B. Simonson

MANHEIM, MILTON

Res. 283 Kingston Ave.

Bus. Shoes, 144 Duane St.

Married

Proposed by Reuben Lubetzki

MEYERS, WILLIAM

Res. 1483 St. Marks Ave.

Bus. Liquor, 629 Grove St.

Married

Proposed by Sidney A. Gold,

Jules W. Gold

NASS, MILTON

Res. 346 New York Ave.

Bus. Poultry, 145 Orchard St.

Single

Proposed by Nat Horowitz,

Harry Nass

ROBINS, DANIEL J.

Res. 1591 Union St.

Bus. College Student

Single

Proposed by Dr. Israel H. Levinthal,

Joseph Goldberg

ROSEN, SEYMOUR

Res. 102 Liberty Ave.

Proposed by Sol Rosen,

Hy Rosen

SAPON, LEONARD

Res. 1076 Eastern Pkwy.

Bus. Buyer, 500—7th Ave.

Single

Proposed by Nathan Sapon

SCHATZOW, DAVID H.

Res. 1025 St. Johns Pl.

Bus. Lawyer, 152 W. 42nd St.

Married

Proposed by Neil M. Lieblich,

Judge Emanuel Greenberg

SCHEIMAN, ISIDORE

Res. 328 Albany Ave.

Married

Proposed by Abe Mann

SHERMAN, JOSEPH

Res. 8 E. 92nd St.

Bus. Metal Works, 186 Wooster St.

Married

Proposed by Judah Trotzky,

Abe Mann

SHARKEY, MELVIN

Res. 40 Clarkson Ave.

Bus. Chemicals, 351 W. 35th St.

Married

Proposed by Center Academy

TOPOL, SIDNEY

Res. 2100 Westbury Court

Bus. Optical, 88 Livingston St.

Married

*Proposed by Morris Schwartz,
Bernard R. Perlman*

The following have applied for re-instatement:

LINETT, DR. JOSEPH M.

Res. 1474 President St.

Bus. Physician

Married

Proposed by Samuel N. Caplow,

Dr. Harry A. Warwick

BRAUTMAN, HENRY W.

Res. 225 Sterling Place

Bus. Loan Service, 360 Knickerbocker Avenue

Married

Proposed by M. Robert Epstein,

Morton Klinghoffer

DERSHOWITZ, LEO

Res. 95 Linden Blvd.

Bus. Jewelry, 101 Maiden Lane

Single

Proposed by Abe Mann

Additional Applications

GRADUS, MISS HARRIET

Res. 701 Empire Blvd.

Proposed by Hy Rosen,

Marvin Blickstein

STEIN, MISS BESS

Res. 1634 Eastern Parkway

WEINSTEIN, MISS DOROTHY

Res. 1087 Carroll Street

Proposed by Samuel Babbit,

Lillian Baumgarten

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Center Choral Society

to Perform at Central Park

OUR Choral Society has been invited to participate at the mass outdoor rally to be held on the Central Park Mall, Sunday, June 6th, at which a Bekurim Festival will be presented, sponsored by the Jewish National Fund. Our Choral Society will be combined with the Zionist Choral Group.

Young Folks League Roof Meetings to Start June 1st

THE summer schedule for the Young Folks League weekly meetings on the roof every Tuesday evening, weather permitting, will commence on June 1st and be held each Tuesday thereafter. Members of the League are urged to take advantage of these delightful roof meetings. Admission will be limited to members only upon presentation of their 1948 membership cards.

YAHREZITS—JUNE, 1948

Sidney J. Lipson	Mother	June 1	23 Iyar
Joseph Schorr	Father	June 1	23 Iyar
Mrs. Louis Weinstock	Mother	June 4	26 Iyar
Oscar Kurshan	Father	June 5	27 Iyar
Samuel Kurshan			
Mrs. Margaret Levy	Mother	June 5	27 Iyar
Mrs. Isador Lowenfeld			
Dr. Irving Moskowitz	Father	June 5	27 Iyar
Jacob Levine			
Philip Feldman	Brother	June 6	28 Iyar
Abraham Ginsburg	Mother	June 6	28 Iyar
Jacob Greenspan	Mother	June 6	28 Iyar
Charles Fine	Brother	June 7	29 Iyar
Irving G. Forman	Father	June 7	29 Iyar
Morris Smerling	Brother	June 11	4 Sivan
Samuel Smerling			
Archie Polsky	Father	June 12	5 Sivan
Mrs. Samuel Strausberg	Husband		
Morris O. Strausberg	Father		
Dr. H. R. Litchfield	Father	June 12	5 Sivan
William B. Volet	Mother	June 13	6 Sivan
Philip Feldman	Father	June 14	7 Sivan
Louis Gordon	Father	June 15	8 Sivan
Ephraim Shapiro	Father	June 15	8 Sivan
Samuel Rottenberg	Mother	June 16	9 Sivan
David Karron	Father	June 18	11 Sivan
Samuel Albert	Father	June 19	12 Sivan
Charles S. Feinberg	Mother	June 23	16 Sivan
Philip Feinberg			
Harry A. Freedman	Mother	June 23	16 Sivan
Leib Lurie	Father	June 23	16 Sivan
Mrs. Morris Hirsch	Husband	June 24	17 Sivan
Morris Weinberg	Sister	June 25	18 Sivan
Jacob Rosenman	Mother	June 26	19 Sivan
Mrs. Frank Brodie	Father	June 27	20 Sivan
Jerome H. Cole		June 28	21 Sivan
Mrs. Edward Manes			
Mrs. Samuel Nicoll			
Nathan T. Schwartz	Father	June 28	21 Sivan
Harry Preston	Father	June 29	22 Sivan
Maurice Rosenwasser	Mother	June 30	23 Sivan

Kiddush

A KIDDUSH will be given to the Junior Congregation on Saturday morning, June 5th, by Mr. and Mrs. Morton Klinghoffer in honor of the confirmation of their daughter, Ruth, and the graduation from Midwood High School and the Marshalliah Hebrew High School of their son, Daniel.

Give Your Child a Jewish Education

Registration Now Open
for the
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Classes meet 3 times a week—2 hrs. each session. The curriculum includes Siddur, Hebrew, Bible, History and Jewish music. Expert faculty under the direction of Rabbi Mordecai H. Lewittes.

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DECLARATION OF INDEPENDENCE

[Continued from page 15]

sices of their soldiers and efforts of their workers gained them title to rank with the peoples who founded the United Nations. On November 29, 1947, the General Assembly of the United Nations adopted a resolution for re-establishment of an independent Jewish State in Palestine and called upon inhabitants of the country to take such steps as may be necessary in their part to put the plan into effect.

This recognition by the United Nations of the rights of the Jewish people to establish their independent state may not be revoked. It is, moreover, the self-evident right of the Jewish people to be a nation, as all other nations, in its own sovereign state.

Accordingly we, the members of the National Council, representing the Jewish people in Palestine and the Zionist movement of the world, met together in solemn assembly by virtue of the natural and historic right of the Jewish people and the resolution of the General Assembly of the United Nations, hereby proclaim the establishment of the Jewish state in Palestine, to be called Israel.

We hereby declare that as from the termination of the mandate at midnight this night of the 14th to 15th of May, 1948, and until the setting up of duly elected bodies of the state in accordance with a constitution to be drawn up by a Constituent Assembly not later than the 1st day of October, 1948, the present National Council shall act as the Provisional State Council, and its executive organ, the National Administration, shall constitute the provisional government of the State of Israel.

The State of Israel will promote the development of the country for the benefit of all its inhabitants; will be based on precepts of liberty, justice and peace taught by the Hebrew prophets; will uphold the full social and political equality of all its citizens without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture; will safeguard the sanctity and inviolability of shrines and holy places of all religions, and will dedicate itself to the principles of the Charter of the United Nations.

The State of Israel will be ready to cooperate with the organs and representatives of the United Nations in the implementation of the resolution of November 29, 1947, and will take steps to bring about an economic union over the whole of Palestine.

We appeal to the United Nations to assist the Jewish people in the building of its state and to admit Israel into the family of nations.

In the midst of wanton aggression we call upon the Arab inhabitants of the State of Israel to return to the ways of peace and play their part in the develop-

ment of the state, with full and equal citizenship and due representation in all its bodies and institutions, provisional or permanent.

We offer peace and amity to all neighboring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all. The State of Israel is ready to contribute its full share to the peaceful progress and reconstruction of the Middle East. Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development, and to stand by us in the great struggle for the fulfillment of the dream of generations—the redemption of Israel.

THE FUTURE OF AMERICAN JEWRY

[Continued from page 5]

a kingdom of priests and a holy nation. Well, in what condition are we for setting our feet upon this road? Every rabbi will tell you how political Zionism has poured life and strength into the veins of contemporary Jewry and how difficult it has been in this materialistic, *unmeta*-physical, cheaply rationalistic and predominantly illiterate environment, to guide Jews toward the sources of their being, to draw Jews into the spiritual universe built up through the ages by the prophets and poets, the saints and sages of our people.

It is from this point of view and in a strong faith in the victory of our political cause that I have for many years pleaded for a deepening of Jewish faith and Jewish learning and Jewish education and Jewish culture in America. Unless

we failed—and I never believed that we would fail—this hour and its problems were destined to arise. The hour was destined to come in which, our political ends having been accomplished, the Jewry of America would be thrown back for coherence, for a truly human life, for inner freedom, for sheer continuity, for life itself, upon the deeper sources of its being. The destined hour *has* come. The road ahead for American Jewry is from now on a road of spiritual re-integration, of moral conquest—a road away from the cheap and vulgar irreligion and glorification of the mechanical that fills our world, a road of resistance to the environment of pagan values and pagan destruction. Our feet must be set upon this road. There is, there can be, no other.

Congratulation

OUR sincere congratulations and best wishes are extended to Mr. and Mrs. Abraham Feldman of 919 Park Place on the birth of a daughter, Georgaine Jo on May 18th. Congratulations are also extended to the grandfather, Mr. Samuel Feldman.

Mr. Benjamin Grau of 1245 Eastern Parkway, who announces his engagement to Miss Scena Trister.

State of Israel Assembly

AN impressive assembly celebrating the establishment of the State of Israel was held by the students of the Hebrew

School on Tuesday, May 18, 1948. Rabbi Lewittes introduced the guest speaker, Baruch Friedman, a member of the Haganah.

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